

to not quoted in NT, about 1200 years  
+ Rev. follow what is here.

EZEKIEL - means, God strengthens, or will strengthen. Was contemp. of Jeremiah - does not mention him. Ezekiel had been taken into captivity in Babylon in 599 B.C., with King Jehoiachin. He began his prophetic ministry five years later--in 595 B.C.

Twelve years after he was taken captive, word is received of the fall of Jerusalem. Cf. Ezek. 33:21, 22. Thus, what is recorded up to that point regarding the Bab. Cap. actually preceded the final downfall of Jeru.

Ezekiel's prophecies, unlike Jeremiah's, are <sup>for the most part,</sup> chronological. But cf. 29:17--which is taken by Keil to mark the number of years that Ez. prophesied: 22.

Ezekiel was of priestly descent, but, nevertheless, called to be a prophet.

Obviously, his ministry is to serve a twofold purpose:

- 1) To show those of the Captivity why they were carried away in humiliation and defeat--because they were rebellious against the Lord.
- 2) To show them the certain hope they had in the ~~xxx~~ promises of God concerning His purpose for the nation, Israel.

It is important to note that Ezekiel's prophecies have todo with the whole nation--not just Judah. This is a strong argument against those who speak of "10 lost tribes." Israel is mentioned at least 177 times--many of them along with Judah. Ch. 37 (the two sticks) is especially strong on this point.

Outline: I. The Call of Ezekiel (1-3). <sup>Visions - 1:1, 3, 26; 4:1, 3, 4, 13, 15, 17, 26; 9:21, 24, 10:1, 14, 11:1, 4, 24; 40:2; 43:3</sup>

II. Prophecies Relating to The Whole Nation of Israel (4-24). These, for the most part, explain the reasons for the Captivity. Ezekiel uses various signs, illustrations, messages, and addresses himself to different groups within the nation.

MOST IMPORTANT OF ALL ARE THE PASSAGES WHICH APPEAR THROUGHOUT THIS SECTION, AND TO THE END OF THE BOOK, WHICH SPEAK OF THE HOPE OF ISRAEL. These are listed below.

III. Prophecies of Judgment against Seven Gentile Nations (25-32). The longest sections are devoted to Tyre and Egypt.

In the next section two other Gentile powers are singled out for judgments: Edom in ch. 35; a confederacy of nations thought to be under the leadership of Russia in ch. 38 and ch. 39.

IV. Prophecies relating to Israel again (33-39).

This section begins again much like the first part of the book. Note the similarities between chs. 3 and 33. Chs. 4-24 have to do mainly with Israel's judgment; this section deals with Israel's restoration. Ezekiel is charged with being just as faithful in preaching one as in preaching the other.

V. The Millennial Temple and Restoration to the Land (40-48).

IMP. TO NOTE  
THAT THESE PROPHS  
COME AFTER THE  
JUDG. OF THE  
BAB. CAP. -  
33:21, 22.

Matters of special interest:

- 1) God's dealings with Ezekiel--as seen in chs. 1-3, 33. Visions, etc.  
All through the prophecy God calls him, "Son of man"--beginning with 2:1, 3, 6, 8--at least 81 times. In the Heb. it is אִדָּם.
- 2) The frequent use of the expression, "that they may know that I am the Lord," i.e., Jehovah. Cf. 5:13; 6:7, 13, 14; 7:4, 9, 27; 11:10, 12; 12:15, 16, etc. For others, see ~~xxx~~ notes. Note also Ez.'s visions of the glory of Jehovah.
- 3) As with all of the prophets, the strong denunciation of sin. Cf. "rebellious people" (2:3, 5, 7, 8; 3:9; 12:2, 3).
- 4) Perhaps the most important part of the prophecy is the hope which is held out to Israel:
 

6:8-10	34:11-31
11:16-20	36, 37
20:33-49	39:25-29
21:25-27	
28:25, 26	

In addition, all of the judgments against the nations, and all of chapters 40-48.

Denotes "the weakness & fragility of man" as opposed to God's "man according to God" (Keil, I, 47) condition. (said)

Recognition of Him to turning of Him in salvation of His Exodus